



THE AMERICAN MALL RECORD



VOL IX

No 1

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THE AMERICAN MCALL RECORD

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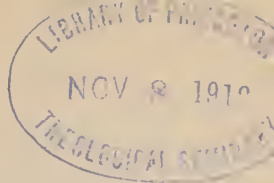
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No. 1.

Our President, Mrs. Mariné J. Chase, to whose untiring efforts and great executive ability the American McAll Association owes so much of its efficiency, has left us for an extended sojourn abroad. Her impaired health demanded an entire change of scene. The work so near her heart will still occupy her interest, and our friends in Paris will have the benefit of her counsel, which has been proved to be of value. We hope that all who cherish the McAll Mission will strengthen by their prayers and efforts, the hands of those upon whom increased responsibility is thus thrown.

Our readers may not generally know that the pastor of the American chapel in Paris, Rev. Dr. Thurber, is at present in America. Although he comes hither on an errand which especially concerns his own church, yet he is glad to do what he can to further the interests of the McAll Mission, and he may doubtless be secured to address meetings of our Auxiliaries at such times as may not conflict with his more immediate duties. As a member of the Board of Directors of the Mission, Dr. Thurber is intimately acquainted with its present conditions, and in touch with all its interests. On his way home, indeed, he visited Edinburgh and Glasgow in order to speak in its behalf. At the December meeting of the New York Auxiliary he gave an interesting and most instructive address.

“ I look forward to it all in quietness and confidence, as willing to go to Paradise as to Paris. Won't I sing Simeon's Song when I take the hand and look into the eyes of dear Mr. McAll? God grant I may be able to help him.” These words were penned by our beloved friend, Mrs. Emily Meigs Ripley, Corresponding Secretary of the Indiana Auxiliary, on September 23, and on October 18 she went home, after a week's illness.

Our appreciation of her beautiful character and rare talents, and the deep sense of our loss, is fittingly expressed by Mrs. F. S. Newcomer, of Indianapolis, in a letter to the bereaved Auxiliary. She says: “ Words cannot convey what our hearts would like to say. She was a woman in a thousand, with rare gift of pen, with vivacity and zeal, with activity and perseverance that knew no obstacle,—and all these in a body wasted and worn. She was a marvel and wonder to us all. Faithfully did she fulfill her Master's will, both in suffering and work. Who shall take her place? Let us fervently pray that speedily some ‘ Elisha ’ may come on whom this grand ‘ Elijah mantle ’ may fall ”.

Mrs. Ripley had made arrangements to go in November to Paris, where she was to edit the Invalid's Department in the *Ladies' Home Journal*, but God did not permit his child to leave her earthly home until she exchanged it for the heavenly. In her death the McAll Mission loses one of its most consecrated supporters,—one of its most earnest workers,—one who devoted much of her life to its success, and won for it many friends.

It is with much sympathy for the bereaved family and friends, and with a deep sense of the loss sustained by the Association, that we record the death of Mrs. W. Howard Neff, of the Cincinnati Auxiliary. We have permission to

quote from a beautiful Memorial, which was read at a recent meeting of the Auxiliary, the following paragraph :

“ By the sturdy character of her ancestry, by her happy environments in early life, by a life of enthusiastic Christian activity, guided along the lines of simple gospel truth, as well as by her natural intelligence, she understood how deeply we all are indebted to France for our Calvinistic evangelism. She was eager to send back to France the glorious gospel of that liberty wherewith the sons of God are made free, which France was at one time so conspicuous in heralding to the world. Hence she became an ardent participator in our McAll Auxiliary, and most worthily represented that society in the Second Church, and the Second Church in that society.”

MR. JAMES STOKES, of New York, who has, during the last few years, done so much for the Y. M. C. A. of Paris, has lately given \$60,000 for the erection of a suitable Y. M. C. A. building in that city. This generous gift has now been increased to \$140,000 by other friends, mostly French Protestants.

A few months ago the salaries of three hundred Roman Catholic priests were withheld on account of their hostility against the government at the last Parliamentary elections. Last month 1,900 young priests, for the first time in French history, were forced to enter the French army. In other words, the Republic considers the priest, in so far as he is an ecclesiastical official, as bound to abstain from partisan political action ; and in so far as he is a citizen, forces upon him the ordinary duties of French citizenship. By its firm action towards the Catholic clergy, the Republic loses nothing of its power. It has never had better prospects than at the present time.

THE MOTHERS' MEETINGS.

The McAll Mission has opened up many avenues by which to reach the hearts of the people of France. The children, the young men, the young women, the converts, all classes have their own meetings or their own peculiar agencies of help. But in France, as in America, the true heart of the nation is in its homes, and whatever comes closest to the home is most potent in affecting the conscience, the will, the affections, in short, the normal part of the people of France.

It is not at all probable that those kindly women who inaugurated the Mothers' Meetings thought of all this when they first gathered together a few middle-aged and elderly women for work, accompanied with a little religious instruction and prayer. They merely thought of opening, in those dreamy, limited lives, a little door of hope, through which should shine something of the brightness of the glorious Gospel. They simply wanted to make these people a little more happy, a little more comfortable, and so to lead them to some beginning of knowledge of heavenly things. But the Mothers' Meetings have proved to be such a power as was not dreamed of. There is something very wonderful in the vigor with which the poor women of these meetings have seized upon gospel truth. Something very wonderful in the "power" with which their apprehension of the good news of salvation has "made for righteousness" in their lives. To these poor, repressed, limited women, "the joy of the Lord" has literally become "strength." They are new creatures not only in the fact of a future hope, but of a present power. The former president of the New York Auxiliary, in a letter to that Auxiliary, tells how strongly she is impressed with this fact. "*Joy* is a marked feature of the McAll work", she writes, and again she alludes to the fact that the petition,

"May we receive Thy gospel with *joy*," seems to be a part of every prayer offered in the Mothers' Meetings.

A most touching incident was the return to her Mothers' Meeting of Mrs. Le Gay, the founder of this work, after a long and dangerous illness. The women (who, they said, "had been praying for her every day,") had decorated the New York Salle with flowers and greens, and were gathered, a hundred and thirty-five of them, to welcome her return. "I think," writes Mrs. Goddard, "I never saw as much affection expressed in so silent and touching a manner," and she quotes, with full conviction, the words of one of our Bible women, "There are some such brave hearts among them! You would respect them could you know their poverty and their patience. Some have no joy in their lives except what they find here."

These poor women are carrying into hundreds of Parisian homes that best of all testimonies to the power of the Gospel,—lives changed and ennobled, strengthened and gladdened by its influence. As Dr. Thurber, of the American Chapel in Paris recently said, "If the McAll Mission had done nothing but this, it would have justified itself," would have been worth all it cost. For it is a great thing for any city when in any one of its poorer quarters can be found one hundred and thirty-five such women as are these of that Mothers' Meeting,—the moving spirits of as many homes. And such groups of mothers are to be found, not in one quarter only of Paris, but in many, wherever a Mothers' Meeting has been long enough established to become a power in these women's lives.

Such a fact as this ought to prove a powerful stimulus to us in our work for the Mission. Whatever else may be accomplished,—and we know that much is being accomplished,—here is a work which is radical and permanent. The mothers of a people are the makers of a people. Until

the home influence is right, external influences for good are half in vain, as every one knows who has taught in a mission school or labored for the reformation of man or child. But a mission which has for its fulcrum a group of homes made by such mothers as these brave, humble, devoted women, is a lever which is sure, sooner or later, to move the nation. Surely, we cannot too actively or too hopefully co-operate in a work of which this is only one of the methods.

"OPEN DOORS" IN DARK BRITTANY.

LETTER FROM HENRY JAMES BENHAM, M. D., MEMBER OF
THE BOARD OF DIRECTION, PARIS.

In the month of August our good friend, Mr. Henry Cook, sent the *Herald of Mercy* to Fécamp, near Dieppe; and the committee asked our co-worker, Pastor Aubanel, of Paris, to conduct services on board for a fortnight. Helped by local friends, and by several visitors, a most successful series of meetings was held. During a similar visit last year there was much disorder and opposition, so that the work was begun with some apprehensions. But Pastor Aubanel writes,—“Since my arrival till this day I can only speak in the highest terms of the attitude of the whole population. Our meetings are quiet; the only complaint we have to make is that a certain number of hearers *forget* the request that is made *to leave behind them* the hymn-book lent them on entering!

Last Sunday the meeting was specially interesting. The interior of the vessel (which is fitted with forms like a mission-room) was crowded. Many persons, unable to gain admittance, stood on the deck; and, as the skylights were open for ventilation, they, as well as those who lined the quay, could hear what was going on. Not for one moment was there any disturbance; on the contrary, the hushed atten-

tion of the crowd was noteworthy. On that day there must have been over two hundred persons present,—our average was from seventy to one hundred and eighty. That the gospel had found its way into many hearts is proved by the numbers of New Testaments sold, and by the results of many private interviews sought by those desirous of knowing more fully the truth that saves. There is, indeed, reason to bless the Lord for the good work He has already begun in this town, and for the manner in which His word has been received. Would that we were able to follow up this work by establishing a station in this town !

Another incident of this summer's work has been the visit of Pastor Aubanel to Rennes.

This important town of 80,000 inhabitants, is the chief town of Brittany, and the key to that large province. Its people are ignorant and superstitious, but for the most part religious ; infidelity and freethought have but little hold on them. The pastor of the *Englise Réformée* there, M. Arnoux, though sixty-eight years of age, and without an assistant, works with much zeal and energy in preaching the gospel to the people. For several years the Mission has paid the rent of a hall in the Rue St. Malo, where he has conducted meetings twice a week, besides the ordinary work of his large parish and a monthly visit to the neighboring town of St. Malo, about fifty miles away. The hall is in the centre of a dense working population. Feeling this summer the need of additional help, M. Arnoux asked the committee to send him an evangelist for a month or two. We sent Pastor Aubanel, on his return from Fécamp. On his arrival a new hall was opened, at the other end of the town, near the recently-enlarged railway station and works, in the *Chemin de Châtello*. This was crowded night after night by many of the railway employés and others. During his stay, Pastor Aubanel conducted twenty-eight meetings, one every night,

in these two halls, besides paying many visits to the people at their homes, which were much valued ; so that they parted with him, at the end of the month, with great regret. M. Aubanel writes,—“On the first day the hall was nearly filled. Afterwards, the number of hearers constantly increased, so that many stood outside in the street or in a neighboring court. They are attentive and interested. Our meetings in the hall of the Rue St. Malo, which has been open several years, are also very satisfactory, both as to numbers and as to the behavior of the audience, although the quarter is one of the lowest in Rennes.

“Two vices are particularly rampant at Rennes,—immorality and drunkenness. To fight against these, in some measure, and to bring a larger number of souls to the Saviour, M. Arnoux, encouraged by the success which the Lord has already granted him, is about to propose to the Paris Committee to open two other halls in other parts of the town.”

M. Arnoux has since proposed this to us, but he adds that, in order to work these halls properly, it is essential that he should be helped by a resident evangelist.

The Committee feel the great importance of this appeal, and would gladly send a brother to work in this great field ; but there comes the old difficulty,—how can we rightly increase our expenses without a corresponding increase in our income ?

Rents are very low in Rennes ; we *might* afford the halls ; but we cannot at present see how we can afford to pay for an evangelist.

Dear friends in America, we who meet week after week on the Committee, and who frequently receive appeals like the above, to which we cannot respond, wish we could convey to your minds something of the painful feelings with which we hear of so many open doors into which we cannot enter

for lack of funds. Not only at Rennes, but at Rheims, at Dijon, at Macon, and at many other towns and villages in France, there are earnest pastors, like M. Arnoux, who would gladly engage in, or extend their evangelistic work, could we but pay the rent of a hall, or send another worker. Truly, “ the fields are white with the harvest, but the laborers are few.” Oh, that God would stir up the Christians of America, who can speak French and who could come at their own expense to work in these needy places ; or, failing this, that funds might be sent in still larger measure to support those who are willing to go, but are waiting to be “ sent ” and supported !

Not that we are ungrateful for past help,—far, far from it : but, oh, the need of France is so great. It is her day of grace. We all feel that it is a solemn time, and we know not how short the time may be. The people are eager to listen,—they are thirsting for the water of life ; as shown by the rush that is made for tracts when they are offered,—for they are better understood now.

Shall we not answer to God’s call ?

“ Shall we, whose souls are lighted,
With wisdom from on high ;
Shall we, to men benighted,
The lamp of life deny ?

Salvation ! Oh, Salvation !
The joyful sound proclaim,
Till each remotest nation
Hath heard Messiah’s name ! ”

I am, dear friends,

Yours in the service of Christ,

HENRY JAMES BENHAM.

PARIS, *Nov.* 4, 1890.

STUDY AND RECREATION HALLS FOR SOLDIERS.

Dr. McAll has often said that the best way to evangelize the young men of France is to seek them in the barracks, where each French citizen must pass three of the best years of his life. Much blessing has rested on the Soldiers' Reading Rooms at Marseilles, Nice, Montpellier, and other places, and Dr. McAll has at last had the joy of seeing such a work established in Paris by his colleague, M. Arthur de Rougement. We quote from a letter written by M. de Rougement shortly after the Hall was opened, one year ago :

“ Everything is as plain as possible. The walls are so tinted as to recall pleasantly the colors of the national flag ; one side is principally glass, giving abundance of light. The six large tables, about thirteen feet long, with twenty chairs round each, do not seem too closely packed, and can be easily taken to pieces when required.

“ Our lectures on social economy allow us to present religion in relation to the realities of modern life, and thus commend it practically to the conscience of the workman, the citizen, and the religious man. The Christmas hymns, led by M. Rombeau, of the Paris City Mission (who also kindly gives a course of instruction in French literature), gave much pleasure to the more pious of our men. They flock to hear the explanation of the Bible pictures, sent by our American friends to Mr. Greig ; to see the magic lantern views, illustrating the life of Christ, shown by Pastor Foulquier ; and to hear the reading of the passages of Scripture, which Miss Wallis and Miss Johnstone explain after the lessons in the English language. Lastly, the selections of choice portions of literature, such as the instructive readings which M. Réveillaud and Mr. W. Henry Grant have given them, help to fill up the varied programme of Christian instruction.”

The Hall is close by the great Military School. Abun-

dant opportunities are offered for dealing with the young men on the great questions of personal religion, and such efforts for their good are welcomed with gratitude by many.

THE KING'S DAUGHTERS IN PARIS.

An American visitor in Paris, last summer, attended service one Sunday afternoon in Salle Rivoli (New York). There she was unexpectedly called upon to "say something" to a company of young girls who were gathered together for Bible study under the leadership of Miss Brown. She told them about the Order of King's Daughters, of which they had never heard, and succeeded in interesting them so much that they immediately expressed a desire to form a circle themselves. Later, another King's Daughter from America visited them, papers and letters were sent, and early in September a circle of working girls, twenty in number, was fully organized. Miss Brown writes of it:

"Last Sunday we passed a very solemn time, and I took ten names, leaving eight of my number on probation for a month. I do not want my girls to wear the cross lightly, or without being quite earnest about it. We have taken for our motto, Gal. vi. 9, 10."

Two clubs of King's Sons and Daughters have sent the badges and a package of leaflets to the original circle in Paris, the money having passed through the treasury of the Hartford Auxiliary. A consecration meeting was held the Sunday after the badges were received, and thirteen girls, besides Miss Brown herself, put on the cross. The circle is called the "Groupe Joyeux." As a result of one little seed dropped, almost accidentally, that Sunday afternoon, fourteen (perhaps more) young women are now wearing the silver cross in Paris and seeking opportunity for lending a hand "In His Name."

THE PRESENT RELIGIOUS SITUATION OF FRANCE.

BY EUG. RÉVEILLAUD.

France is passing through a new and critical era in her religious history, for this is a time of full liberty, and consequently one of visitation and of responsibility. Surely, liberty is, or ought to be, a channel for truth. The words of your great Milton express an eternal verity: "Though all the winds of doctrine were let loose on the earth, if Truth is amongst them, we need not fear. Let her and Falsehood grapple. Who ever knew her to be put to the worst in an open and free encounter?" It is only within the last ten or twelve years of our national history that it has been possible for this open and free encounter of truth with falsehood to take place. A well-known French proverb says, "*Qui n'entend qu' une cloche n'entend qu'un son.*" "Those who hear but one bell, hear but one sound." Now, for long centuries the majority of my fellow-countrymen have heard but one bell—that of the Roman Catholic Church, whose direful chime has so often sounded the tocsin of persecution and slaughter,—the bell which ushered in the dreadful massacre of St. Bartholomew, when, between a twilight and a daybreak, seventy thousand martyrs sealed their faith with their blood,—the bell which announced the fatal abjuration of Henry of Navarre, whose flippant "*Paris veut bien une messe*" has stained his name with ignominy,—the bell which, under Louis XIV., rang out its joyous peal for the revocation of the Edict of Nantes, the edict by which Henry IV. granted tolerance of worship and a relative liberty of conscience to Protestants. By its revocation the very existence of evangelical worship on the soil of France was denied; the church buildings of the reformers were demolished; the pastors exiled or condemned to death if discovered holding meetings of the proscribed faith in any place in

the kingdom, even in caverns, woods, or deserts. Loyal Huguenots, who were true to their God, were therefore constrained, at the risk of their lives, to seek a refuge and a home on the hospitable shores of England, Holland, Switzerland, Germany and America. Your ancestors welcomed and aided these exiled strangers, brethren in the faith, in the time of their sore distress; they gave you, in return, some of the best blood of France, and the secret of many French arts and industries. God grant that you, their sons, may aid us now in the moment of our pressing spiritual needs.

The situation of the present offers an absolute contrast to that of the past. The sons of the martyred and proscribed Huguenots, once obliged to choose between their country and their God, between exile or the abjuration of their faith, have now the same rights as the descendants of their persecutors. Not only has France opened her arms to the race so long down-trodden and oppressed, but, we may almost say, she appeals with more confidence to them than to any others when she needs good citizens and upright and honorable statesmen, into whose hands she would place the direction of her destinies. How otherwise shall we account for the fact that, while Protestants are still but a handful, numerically, (in the proportion of one to thirty or forty) so many attain to positions of importance? In the first Cabinet of Mr. Grévy, which was presided over by M. Waddington, at present French Ambassador in London, at least half of the ministers professed the reformed faith; our present Prime Minister, M. de Freycinet, Minister of War, is a Protestant, as are also the Minister of the Navy, M. Barber, the President of the Senate, M. LeRoyez; M. Léon Say, the descendant of French refugees in England. The influence of these Protestant statesmen has naturally been used to suppress the last remains of religious intolerance in our laws, and to give to evangelical truth that right and free propagandism which

even the most liberal laws enacted since the Great Revolution had more or less denied. And now, for the last ten or twelve years, amongst the various and, I must confess, the oftentimes discordant and jarring sounds of doctrines and opinions, many of them prejudicial alike to human reason and human dignity and morality, the "merry bell" of the true Gospel has at last been able to make itself heard in many places where its sound was previously unknown. We cannot ignore that, amongst these many chimes, it is not, alas, the most welcome or the most popular. Although the "good news" which we announce is that of true freedom according to the word of our Lord, "If ye continue in my doctrine, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," yet, as we preach a crucified Christ, and as this liberty, acquired at the Cross, is to be maintained only by constant warfare against the tyranny of the world, the flesh and the devil, we cannot be surprised that our French people have bent a more willing ear to the expounders of that false liberty which, under the name of Freethought, has been offered to them, for it claims to break every moral and religious yoke and give a free rein to every passion of the human mind. Hence arose this storm of anti-Christian aggressiveness—this flood of impious and obscene literature, of which we have been, and still are, the sorrowful witnesses; for "Neither God nor Master" is the motto of the most fanatical of this anti-religious school. In every quarter and in every suburb of Paris, there are societies of Freethought, boldly claiming atheistic and socialistic doctrines, and announcing in books and pamphlets, sown broadcast over the land, the approaching end of Christianity. Not content with this, they have forced themselves upon the public notice by every possible means. The funerals of their members are led by a procession, bearing banners with the most offensive inscriptions; the

baptismal service is travestied by a ceremony dedicating their children to Freethought principles, and renouncing in their name every religious belief.

I wish I could say that this anti-Christian crusade is already a thing of the past. Unfortunately, it is not so. Many immoral and irreligious influences are still at work, endeavoring to destroy every noble aim, every lofty and pure ideal in the souls of our people, together with their faith in God. But, thank God, a reaction is setting in, which is manifesting itself principally among the rising generation of the enlightened and educated classes; poets, literary, and even scientific men, are protesting against the sceptical diletantism of Renan, and are throwing off the shackles of the materialism of the writers of the Zola school. Freethought is less "*à la mode*" than it was some years ago, when the anti-clerical movement was at its height. Men with religious convictions, whether Catholic or Protestant, dare confess their faith, undeterred by fear of ridicule; for the people at large have come to understand,—from seeing the fruits of the tree,—that "*soi disant*" Freethought, far from being real liberty, is simply *license*—its caricature and its greatest foe. If I am not greatly mistaken, its halcyon days are past.

Surely, then, it is the more urgent upon us, evangelical Christians, to listen to the cry of these bewildered souls, saying to us "come and help us." Without doubt the Roman Catholic Church will benefit largely by this reactionary current to which I have alluded; but here and there a breath of freedom has penetrated even into the tyrannical and superstitious spirit of the Mother of the Inquisition. The prospects of our Protestant evangelization were never brighter. I feel confident that, if we dig channels wide enough and deep enough, the greater part of the current I have spoken of will enter into and fill them.

One characteristic of the present situation in France is the rapid disappearance of the prejudice against, and absolute ignorance of, Protestants and their doctrines, which until the last few years existed to an almost incredible extent. The time is past when Protestants were thought to be heathen, cyclops, or devils,—terrible beings having but one eye in the midst of their foreheads, and cloven feet like goats. Now, even amongst those who are not prepared to admit that they may be genuine Christians, you may hear, as I have often done, such testimonies as this, “Oh, Protestants are not such bad people. I have met some of them who were as good and respectable as Christians.” So it is beginning to be known that Protestants are Christians, and the opinion is growing daily that they are the most genuine Christians, holding fast to the faith which Rome has perverted.

Since my conversion from infidelity, and since the Lord, in His grace, called me to the work of an evangelist, I have given more than 1,000 addresses, going from place to place, from town to town, speaking in concert-rooms, ball-rooms, city halls, rented to us by mayors or corporations. I have endeavored to show my countrymen what true religion is, what the gospel really is, and what is the glorious liberty of the children of God. In this work I have encountered no outward opposition, and but few interruptions, while I have, again and again, had this testimony given, accompanied with a warm shake of the hand, “You are right ; your religion is the best ; it is what we need. France needs religion.” Of course it is not enough for a man to say to me that my religion is better than his, unless he decides to accept it for himself, and here many considerations step in and often nip in the bud his good resolutions. One of the most fatal consequences of the Roman Catholic system of education is that it deforms the

character and warps the conscience, destroying individual energy and the sense of personal responsibility. Another, and perhaps the most formidable, obstacle that we encounter in our efforts to lead these half-convinced souls out of bondage into liberty is what I may call our national "*moutonnerie*,"—a sheep-like following of one another, which makes decided steps exceedingly difficult and causes a dangerous tampering with conscience. But we hope that, as the cases multiply where the more courageous souls dare to brave public opinion and the odium attaching to a "change of religion," the rubicon will be less difficult to cross, so that eventually the great impulsory force of imitation may be in favor of evangelical principles, and that a new Reformation may arise in France, proclaiming alike to the half-hearted and to the unbelieving that the Gospel of our Lord Jesus Christ is always the power of God for deliverance and salvation.

There is no part of the world where the soil is more fully prepared for the sowing of the Divine seed or more promising for Christian effort than in France. The doors are open everywhere for the extension of the Kingdom of Christ. No obstacle exists beyond the natural opposition of our poor human hearts. Even in America you have no more untrammelled, or wider scope for announcing a full and free salvation.

The French Protestants held a four days' conference in Paris in October, which was attended by about three hundred delegates. The call for the conference was prompted by a strong conviction that the time has come for a new and special effort to evangelize the French-speaking nations of Europe. The meetings were characterized by great earnestness.

TIDINGS FROM THE OLDEST STATION IN THE
MISSION.

LETTER FROM R. W. McALL, D. D.

The Mission hall called "Salle Hartford," because our friends of the Hartford Auxiliary have adopted it as their own, is situated in the very heart of the crowded and wild district of Paris, called Ménilmontant, and opens on the principal street. It is a fine room, able to seat over two hundred persons, and having one or two dependent rooms attached. Though the present hall has been occupied only five years, it represents our oldest station. Those of Ménilmontant and Belleville were commenced within a few years of each other, in the beginning of 1872, and subsequently were combined in one. The existing hall is about half way between the two former localities.

The divine blessing has rested very evidently on this place, and never more so than at present, nearly nineteen years after its formation. The people have not wearied of listening to the "old, old story"; the meetings now have all the freshness and warmth of the first days. Whenever the founder of the Mission and Mrs. McAll are able to visit it, they return cheered and refreshed. How well we remember the very first meeting we held there, in the old room on the Boulevard, in February, 1872. With what anxiety did we await the hour of commencing and find ourselves amidst the throng of sixty or seventy poor working people who crowded the little place! The Commissary of Police was there, and congratulated us on the excellent order, and wished us success. That was on a Friday evening. Our last visit was on a Friday evening, two or three weeks ago. It was a dark, wintry night, yet one hundred and sixty or one hundred and seventy of the people gathered around us,—among them the familiar faces of some who had been with us from the

very first. The shaking of hands at the close was something to be remembered, some of the poor men offering both hands, and very many giving us a redoubled pressure in token of affection.

It was at Ménilmontant that we were gladdened by the first instance of evident conversion in the Mission, in the early spring of 1872. This was a widow who had lost her husband in the terrible Commune, and, in her distress, had doubted even the existence of God. In our humble room she found comfort and a refuge for the soul. It would be difficult to estimate the number of the attendants, exclusively of the working class, who have received the Saviour in this station and have gone to join the Church triumphant. Many of them had united with the neighboring evangelical churches; many other poor and humble people never took courage to ask admission to a fellowship here, but gave us clear evidence of having become members of the great universal Church of Christ.

A summary of the Christian work now regularly carried on in the station may be of interest. Beginning with Sunday, there is the early morning instruction, given to the children of families that have become Christian, by the young Lutheran pastor who is set apart by his church to labor with us at Ménilmontant. In the afternoon our Mission Sunday-school meets, when the poor and neglected children of the neighborhood are freely invited to come in. At five a short public religious service is held by one of our evangelists, intended chiefly for the regular attendants. At 8 o'clock P. M. there is a large, often crowded, evangelistic meeting, conducted by the Lutheran pastors of the district. On Tuesday afternoon a large Mothers' Meeting takes place, numbering about a hundred poor women. It is most carefully and faithfully conducted by some of our devoted voluntary lady workers. On Tuesday evening an evangelistic

meeting is held, with an attendance of one hundred and twenty or one hundred and fifty, under the presidency of Monsieur Galtier, an employé of the Paris Post-Office, who aids us greatly. The eloquent Pastor Decoppet, of the Reformed Church, speaks at this meeting every two months. On Wednesday evening, a very interesting Young Women's Christian Association, formed of the elder girls from the Mission-school, meets under the care of a young lady from Scotland. On Thursday afternoon there is a large children's week-day religious service, open to all. On Friday evening, the public evangelistic service described above takes place. The week's programme is closed by the Fraternal Society's meeting on Saturday evening, conducted by M. Galtier and described in his letter.

These details may be of interest, as exhibiting the complete working of one of our mission stations, and as giving, with modifications arising from the district, the special requirements, etc., an idea of them all.

When it is remembered that all this is carried out with perfect regularity and order, in the very heart of the district which was the headquarters of the Commune, and which is still one of the rudest and most lawless in Paris, or, one might well say, in the world, it is impossible to resist the conviction that a great work for Christ is waiting to be done even "where Satan's seat is." We do indeed rejoice that, through efforts like the excellent Belleville Mission of Miss de Broen and our own, the gospel has gained a firm hold in this most neglected district, where previously its message of love was absolutely unknown.

I may close by giving a few extracts from a letter of our friend, M. Galtier, dated December 4, 1890. Speaking of his Tuesday evening evangelistic meeting, he writes: "A friend well able to form an estimate recently said to me,-- 'In none of our Protestant churches is the close attention

which we find in this mission-hall, not a single attendant listless or asleep during the whole time, which is really wonderful in the evening, after the hard labors of the day.' The Fraternal Society, instituted in order to give familiar instruction in Bible truth and to lead the members to a full acceptance of the Saviour, has sixty members, and an average of thirty-five to forty present at its weekly meetings. Nearly all the members have now gained courage to take part, offering simple explanations of Scripture passages or in offering prayer, often in a very few, simple words. Recently, one man, who was notoriously a slave to drink, has been reclaimed, and now leads an exemplary life,—has been turned from his sinful course and won by the love of Christ. I add that a considerable number of our people have become members of the surrounding evangelical churches.

“J. GALTIER.”

The aggregate attendance at Ménilmontant for the past year, including those of the Juvenile Department, has been upwards of 30,000.

R. W. McALL.

PARIS, *Dec.* 5, 1890.

Mrs. Goddard, former president of the New York Auxiliary, writes from Paris: “Certain it is that here on the spot, and inspired by the magnetism of the blessed Mission, one cannot but feel that the work is worth all the effort and self-sacrifice possible to expend for its growth and influence. The character of the people and their glad acceptance of the Truth, is a constant encouragement and prognostic of what the future has in store for us, if we are faithful and energetic at home.”

A VISIT TO THE MISSION SCHOOLS OF ROUBAIX.

LETTER FROM REV. S. R. BROWN.

Thursday, as well as Sunday, is a great day at Roubaix. It is the children's holiday and the missionary's work-day, for children's work is a special feature of this Mission. The director, M. de Rougement, received me into his spacious and comfortable home. Being a gentleman of independent means, he has certain comforts that are denied some of his brethren. At 10 o'clock on Thursday morning we were on our way to the school at Le Pile, an unfinished suburb of the town. We tramped over muddy roads or waded through pools of stagnant water (Roubaix ought to mend its ways) to the room where the children were waiting to get in. The room was small, light and clean, and well ventilated. Its history is a plea for our Mission. It originated in the kitchen of a converted drunkard, who offered his room for a school. The place soon became too small, and then the question came, "Can we not have a McAll hall?" The Mission had no funds; then the Protestant working-men resolved to give of their weekly earnings towards its support. Seven deacons were appointed to receive the voluntary offerings, and they pay the rent and working expenses of this new McAll hall. Thus France is helping herself. After I had seen the children, so neat and clean, had heard their singing, had listened to their answers, and had preached to the adults in the evening, I could but exclaim with Jacob, "Here is a Bethel. Surely, this is the house of God and the gate of Heaven to many souls." The average attendance at this school on Thursdays is one hundred and fifty-seven, and only eight are from Protestant families.

We went at 3 o'clock to another part of the town, inhabited by Flemings. The population of Roubaix is 110,000, of which 45,000 are Flemings. The Flemings had

a small church, but the pastor had left them, for they were too poor to keep him. Then the church met for a day of humiliation and prayer, and several resolved to do mission work. The McAll halls were lent to them; and one of their number left his occupation to undertake the work of an evangelist. Through small streets we went until we arrived at Les Toneurs. There was no mistaking that the school was near, for the street was full of urchins, poor, ill-clad; many of them were munching great pieces of bread, others were playing leap-frog,—all were shouting, except some little girls near the door, who were crowding together to keep warm. The door opened. In rushed the crowd, and order was obtained by a bell. Oh, that I had the pen of a ready writer to describe the sight of these one hundred and eighty-seven children, all Roman Catholics (Flemings, Walloons and French), gathered in that room! They learn hymns and texts of Scripture from the American picture scrolls supplied by Mr. Jacobs, of Chicago. The attendance at this school is, on an average, one hundred and eighty-two. The aggregate attendance for the year, on Sunday and Thursday, is 41,420.

M. de Rougement writes me in England, "Try to get us 500 or 600 francs to open a new school at Lille. M. Ollier, the pastor, will help us. And get another 500 francs (\$100) to open a new school at Roubaix. We have workers disposed to help us. Now is the time to push on. We only need more money."

Who will help us to care for the children?

December, 1890.

S. R. BROWN.

THERE IS GREAT ENCOURAGEMENT

in articles which have been recently published in some of the leading papers of Paris on the great change that has taken place in the religious ideas of the students of

the higher institutions of learning in France. The *Université de Paris* (the organ of the Students' Association of Paris), the *Figaro*, the *Journal des Débats* and the *Temps* have each asserted in their own way that French students as a whole have ceased to be Voltairians. There is an evident recoil from the frivolous skepticisms of the past, and a tendency towards mysticism, although not toward Catholicism. M. Lavissee, a professor of the Sorbonne, closes one of these interesting articles in the *Journal des Débats*, as follows: "One of the traits of our youth to-day is nostalgia for the divine. This nostalgia is accompanied by a certain disdain for everything that looks like politics, but is quite in keeping with the desire for personal action upon society." The Vicount E. M. de Vogué, a member of the French Academy, who has been foremost in pointing out the change in the attitude of French students toward religion says, "The spirit of our great schools, of those, even, which at all times seemed the very citadels of irreligion, is undergoing visible modifications. Each of these schools has a group of young men very decided in their religious convictions; on the part of the other students, generally unbelievers, these convictions are the object of a kindly curiosity. That spirit formerly known as Voltairianism is becoming a rare phenomenon. The present generation deals with religious questions, as with any scientific problem, seriously and without prejudice; they are submitted to the usual methods of investigation; passionate and ironical arguments have little weight; conclusions based alone upon facts determine opinions. Our predecessors too easily threw aside an entire domain of ideas which they deemed anti-scientific, but we must see." In other words, French students are willing to read the credentials of Christianity; let us do our utmost to present them.

HERE AND THERE IN FRANCE.

MARSEILLES.

Rev. E. Lenoir :

“ Our *Salle du Port*, which is admirably situated, and can seat one hundred and seventeen people, has never, one may almost say, been anything but crowded all the year, either on week-days or Sundays ; so much so that many persons have been unable to enter. We are at present in treaty with the tenant of an adjoining room, so that we may be able to enlarge our hall by pulling down a partition. I never should have believed that we would see such general desire in the South of France to hear the gospel. What marvelous power the doctrine of Atonement has on our working people ! We organized last June a Temperance Society annexed to our *Salle du Port*. The meetings are held every Sunday at 2.30 o'clock. We have had already fifty signatures, most of them by sailors. We have had one most interesting case. A dock man has signed the pledge and has put his trust in Jesus. His neighbors are astonished that he does not drink, and they go about saying, ‘ M. Lenoir has completely changed him ! ’ What blindness ! ”

TOULOUSE.

Rev. D. Robert :

“ At the close of one of our fraternal meetings, in which the subject of definite answers to prayer had been treated, one man, a recent convert, came to us and said—his eyes filled with tears meanwhile—“ I would have gladly added my testimony to what the friends have said to-day, but my heart was so full—too full for words—to speak was impossible. I am sorry I could not speak, but it was too much for me. *C’était plus fort que moi.* ”

An elderly woman, who has all her life followed Romish

worship, is employed as "*femme de ménage*" in a Protestant family, recently arrived at Toulouse. She was invited to attend family worship, and did so readily. One day she said to one of the female members of the household, "I cannot read, but I do enjoy the reading of that book," meaning the Bible. "I could sit all day listening to its words. I feel so happy when hearing it that I could consent to die while it is being read." To one of her neighbors to whom she gave an account of what she had heard, she expressed herself in terms indicative of the greatest satisfaction.

"A respectable widow, who during the present year has renounced Romanism, and cast in her lot with us, told us one day, 'I cannot make you understand how thankful I am to have been led to these *réunions*. I have learned so many things which I did not know, and which have brought happiness to my mind.'

"To a man whom I have seen at one of our halls for some months I said, a few days since, 'How long have you resided at Toulouse?' 'All my life,' he answered. 'And how long have you been acquainted with our meetings?' 'Only a few months, since Mr. G—— invited me here.' 'Well, what is your opinion of the meetings?' 'I enjoy them very much; so much so that I never miss one.' This is perfectly true. Then I added, 'You find the services profitable?' 'I do, indeed, sir; if I did not, I should not continue to attend.' Let me add that this person, a poor working man, gives me four sous (2d.) weekly towards the local expenses of our Mission."

CALAIS.

Pastor H. Brun:

"We have decided, with God's help, to commence, next Sunday, temperance meetings in our hall. They will be held once a month. I conceived this project some time since, but

I did not dare to undertake to put it in execution alone. A young pastor, son of Rev. J. P. Cook, who has recently come to Calais, will give me the assistance that I have desired. We hope that God will bless us abundantly in this work, which cannot but be profitable in the direction of evangelization. A pastor once told me that in Switzerland temperance work was the *key* to evangelization. May it be so here.

MENTONE.

M. E. Mabboux :

"We are just beginning our winter campaign. One fact that gives us much encouragement is to see at each meeting new faces of people having never heard the gospel."

CORSICA.

M. E. Mabboux, speaking of a visit to Ajaccio, says:

"I experienced great pleasure in seeing again the old field where I certainly spent the best of my life, and where I was received with enthusiasm by friends of different classes. The disappointment which all seemed to feel when they understood that I could not remain was mitigated, at least in part, by the introduction of the new missionary, M. Piquet, whom they have received as they received me. Several of them are already helping him, and they seem ready to surround him with their most cordial affection. After some much-needed repairs to the halls, we held three meetings, having an attendance of forty-five, fifty-five and one hundred persons. This means that the religious interest has not decreased in Corsica. M. Piquet has now many open doors in this city of Ajaccio, where the flag of the gospel was unfurled six years ago, in the midst of general hostility. Even recently, the clerical party were rejoicing and announcing everywhere that 'Protestants had shut up shop' (*fermé boutique*), and had left. What a surprise for them to see again our hall opened, and a missionary preaching the gospel!"

A DAY'S WORK IN PARIS.

(Letter from Miss E. M. Potter.)

I have been asked to send you a letter telling about my work here, and I think I had better give you a short account of what I do from day to day.

Yesterday, Sunday, I left the "Home" immediately after our 12 o'clock dinner, and found my way to the station, where I bought a ticket for Ménilmontant. I reach the Salle in time for our 3 o'clock school, and it is with difficulty that I can force my way to the door, because of the band of little ragamuffins already assembled, longing to get out of the cold and wet into their places in their much-loved school. A shout greets my arrival, for the waiting-time has come to an end; and a friendly butcher next door gives me a kindly word about my big little family, whose noise about his shop door cannot be altogether agreeable to him.

Before our school can begin we, as monitors and superintendent, meet for a minute's prayer. From different parts of Paris we have gathered, and very different are our circumstances. Sometimes, when one feels tired *in* the work, though not *of* the work, and one wishes the different parts of Paris could be nearer each other, and Ménilmontant not *quite* so far away from the Home, one has only to look at one's aides-de-camp on a Sunday afternoon and feel how beautifully devoted their lives are to the Master's cause, as their presence testifies. All week long they have been busy from morning till night, one in a printer's shop, another as *chef* cook in a restaurant, etc., etc. One young girl, who brought her sister with her that she might influence her for good, told me last Sunday that as *brodeuse* she had been working every day the previous week from 6 A. M. until 1 o'clock next morning! Would you not have thought that the tired eyes and weary head would have been glad to have Sunday a day of

bodily rest? No; her great joy is to mix with those who love her Master on His own day, and to speak to others of what joy He gives her even in her *atelier*, where her companions speak of the ball-room and theatres as *their* place of recreation on the first day of the week.

But our children are waiting; we must open the door to them. Helter, skelter, in they come, after having waited so long outside. Surely a front seat must be the reward!

What our singing lacks in quality is made up in heartiness, and when the tiny tots join in the chorus, certainly a big, big noise is the result. About forty little mites are taught in a room by themselves; the other "*groupes*" are arranged in various corners of the Salle. The time seems all too short with the children, and yesterday's lesson upon the resurrection of our Lord seems almost too full of matter to take up point by point. My own *groupe* consists of the older girls, who come together on Wednesday evenings and form our "Young Women's Christian Association" at Ménilmontant. Each has her own sad story to tell of fruitless search for work, poverty at home, little brothers and sisters dependant upon their exertions, sick father or mother, while one who sells newspapers told us how she had been cheated by false coin, which looked good, but, being on the street, she had no table on which to make it ring. Each story must be poured into sympathetic ears, and, if possible, specially prayed about.

But our superintendent is calling us together for the "*instruction générale*," and the rest of the time has to be devoted to calling of the roll, distributing tickets and leaflets, etc., etc.

From Ménilmontant I take the train to Pantin. This is a new Salle, and we are very much encouraged by our work in this quarter. We can only speak of "goodness and mercy" following us at every step of the way. The hall is

much too small to accommodate our school children, and we have to limit the attendance to one hundred and fifty. I often feel overwhelmed on Sunday with the sea of earnest faces uplifted to mine, eager to hear the Bible story. The hall is too small to think of the *groupe* system, so all the speaking falls upon myself, of which high privilege I feel most unworthy. Having had to turn children away for want of room, we have arranged to have two schools during the week,—one on Tuesdays for the girls, and another on Thursdays for boys. Of course our numbers may not be so great after our Xmas *fête* is over, for the worldly wisdom of French children is in no way second to that of the youth of our own lands when feasts are in prospect ; but all the same, to get hold of some for, it may be only six or eight times, and let them hear the gospel and recite Bible verses,—such seed sown in a prayerful spirit cannot go unblessed of Him in whose name we sow. Instances are constantly coming under our notice of our children acting as missionaries to parents and friends, and we learn anew the sweet truth thereby that the “ Word of the Lord is not bound.”

After school and a hasty cup of tea, made at the gas stove in the hall, I return to Ménilmontant for the evening meeting, which is always a pleasure and a delight to me. The old women are so hearty and kind,—their white caps, which give them such a picturesque look, encircling time-beaten faces, where the wrinkles of age and toothless gums cause chin and nose almost to meet, hide not the joy and peace which a knowledge of a Saviour’s love has imparted to every feature. One need hardly ask whether or not they have tasted that the Lord is gracious, such a distinct difference marks the faces of those who are His and those who are not. I sometimes think there is something about the emotional French character which marks this change even more than in other nations. As our Sunday evening service goes

on, and the speaker warms up to his subject, nods of approval are seen among the audience, and a personal application seems enforced when the snuff-box is produced and a pinch withdrawn.

If what I have written calls forth more prayerful thought for our work among young and old at Ménilmontant and Pantin, then, indeed, my pen shall not have been put to paper in vain.

Yours in the one eternal bond,

E. M. POTTER,

PARIS, Dec. 1, 1890.

“IF WE WANT TO INVEST CAPITAL, what shall we do with it? Put it where it will yield the largest investment consistent with safety. Will you tell us any investment in American railways, in American manufactures, that compares, either for safety or certainty of large profits, with an investment in such a work as that of missions? To give to these eager multitudes a simple open Bible, to give to these mercurial Frenchmen something to turn this fire into fervor, something to transform this temperamental heat into energy and holy enthusiasm; to make sure that in Papal lands Jesus Christ may be held up as a crucified, risen, all-sufficient Saviour; that the authority of the Word of God may be exalted over tradition, over Pope and College of Cardinals, and hosts of designing priests; and to make sure that, to those who know not the simple gospel, may be revealed the secret of salvation and sanctification in Christ,—is not that an enterprise worth all our zeal? What are we doing when, with such doors open, we even hesitate? What are we doing that our gifts are not multiplied a hundred, a thousand-fold? —*Dr. Pierson, in Missionary Review of the World.*

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES.

FROM SEPTEMBER 15, TO DECEMBER 15, 1890.

MAINE, \$130.65.		Bloomfield—First Pres. Ch. . .	43 02
Augusta—Friends	\$8 12	Bridgeton—Friend	1 00
" Mrs. L. T. Phelps . . .	5 00	East Orange—Trinity Cong'l Ch. .	10 00
Bath—Friends	2 61	Madison—Presby. Church . . .	50 00
Ellsworth "	4 46	Morristown Auxiliary	175 00
Portland Auxiliary	104 46	New Brunswick "	95 73
Saccarappa—S. Robitschek . .	6 00	" First Pres. Ch.	46 13
		" J. P. Langdon	10 00
		" W. R. Janeway	5 00
VERMONT, \$20.00.		Orange Auxiliary	155 00
Burlington Auxiliary	\$20 00	Rahway—First Presby. Ch. . .	16 00
		" Second Presby. Ch. . . .	50 00
MASSACHUSETTS, \$327.24.		Salem—Miss S. S. Walker . . .	1 00
Blackstone—Mrs. N. M. Guillou	\$10 00		
" Rev. and Mrs. L. M. . . .	5 00	PENNSYLVANIA, \$990.85.	
Pierce	8 00	Carbondale—Rev. C. Lee . . .	\$5 00
Brookline—Friends in Bap. Ch.	25 00	" Union Mtg.	10 50
Danvers—Mrs. C. W. Page . . .	25 00	Chester and Vicinity Auxiliary .	91 39
Lowell—Kirk St. Congl. Ch. . .	5 00	North Philada. Bap't Ass'n . .	34 00
Salem—Gift	10 00	Oxford Auxiliary	64 00
Uxbridge—D. P. Atherton . . .	14 24	Philadelphia Auxiliary	500 00
Westfield Auxiliary	225 00	Pittston—Presbyterian Church .	28 94
Worcester "		" Y. M. C. A.	3 48
		Wilkes-Barre Auxiliary	253 54
CONNECTICUT, \$749.79.			
Hartford Auxiliary	\$184 00	MARYLAND, \$230.00.	
New Haven "	450 00	Baltimore Auxiliary	\$230 00
Norfolk—Congl. Ch. and Soc'y .	36 47		
Norwich—Broadway Congl. Ch. .	60 40	DELAWARE, \$10.00.	
Plantsville—Congl. Church . .	18 92	Wilmington—H. T. Gause . . .	\$10 00
RHODE ISLAND, \$136.00.			
Providence Auxiliary	\$136 00	OHIO, \$146.50.	
		Cincinnati Auxiliary	\$86 50
NEW YORK, \$1,384.80.		Dayton "	60 00
Brooklyn Auxiliary	\$750 00		
" Dr. E. P. Thwing . . .	2 00	ILLINOIS, \$100.00.	
Huntington, L. I.—L. T. Carter .	25 00	Chicago Auxiliary—Lake Forest	
Ithaca—Presby. Church	61 50	Presbyterian Church	\$100 00
Jamestown Auxiliary	25 30		
New York "	520 00	MISSOURI, \$40.00.	
Syracuse—Miss Bartlett	1 00	St. Louis Auxiliary	\$40 00
NEW JERSEY, \$820.64.		KANSAS, \$29.00.	
Belvidere—Auxiliary	\$162 76	Wichita Auxiliary	\$29 00

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

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